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his view of the function of the pulpit seems to be in conflict with this statement, for he would exclude all technical discussions of method from the sermon. The lecture gives occasion for more practical and direct application of principles. In this collection of articles the author traces the influence of Christianity on political, domestic, and industrial life, and gives an exposition of his own convictions in regard to the duty of the churches and of Christian citizens in these spheres of activity.

The assertions about the unequal distribution of wealth (pp. 58-59) have been questioned by statisticians. The figures showing a startling increase in crime (p. 299) have been declared by Dr. F. H. Wines to be absolutely misleading, yet the protest is not mentioned. The census report is here used in a very uncritical way.

The value of the book lies in its wide range of suggestions, its earnest spirit of humanity, and the stimulus it will give to a wiser direction of the studies of preachers.

C. R. HENDERSON.

Endokannibalismus. By DR. RUDOLF S. STEINMETZ. Reprinted from *Mittheilungen der anthropologischen Gesellschaft in Wien*. Band xxvi.

A COMPARATIVE description of cannibalism as it occurs within the tribe is accompanied with a tabular exhibit of the tribes practicing endocannibalism, the motives assigned for the practice, and the reliability of the information in each case. Lack of food, longing for meat, special relish for human flesh, and animistic belief, are the particular motives to cannibalism; and women, children, invalids, the aged, and criminals are, in the main, its objects. To cannibalism the following negative conditions are necessary: (*a*) lack of meat, (*b*) absence of æsthetic horror of the corpse, (*c*) absence of fear of resentment of the disturbed spirit of the corpse, (*d*) absence of fanciful sympathy with the corpse, (*e*) absence of feeling that the act will defile the person eaten or his memory. All these conditions are present among the lower races. Primitive man must have been omnivorous; especially in the first steps of his development he was obliged to refuse no suitable food. All motives which deter civilized men from eating human flesh were wanting, and only our prejudices prevent our recognition of the fact that some form of cannibalism has characterized lower stadia of human development as universally as have animism, ancestor-worship,

blood-vengeance, etc. The custom was probably universal to eat enemies, and also friends who died by violence or were not too much wasted by disease. The necessity of self-preservation would prevent extensive murder for cannibalism within the tribe, except in case of the aged, invalid, criminals, and the deformed. It is impossible that superstition should have led man to cannibalism, if periodic hunger had not led him to it long before. .

This paper is valuable even more from the methodological standpoint than as a contribution to folk-psychology. The data of ethnology are singularly difficult of management, because of the unreliability of sources and the vastness of the material; and many writers who, like Herbert Spencer, have attempted to handle these materials comparatively, have, like him, exhibited, in the main, only the facts corroborative of their own opinions,—in this respect falling into a worse error than those editors of the last generation who, when they found a manuscript, changed it to the best of their knowledge and ability before giving it to the public. It may be that Dr. Steinmetz' conclusions are not all valid, but he has presented practically all the facts involved, and the article is unsurpassed as a model for ethnological research.

W. I. THOMAS.

The History of Mankind. By FRIEDRICH RATZEL. Translated by A. J. Butler. Introduction by E. B. Tylor. London: Macmillan & Company (Ltd.), 1896. Vol. I, 8vo., pp. 486. Cuts, map, and nine colored plates.

FOR ten years past Professor Ratzel's great *Völkerkunde* has been a veritable mine of information for the student. It was really the only comprehensive manual of universal ethnography. Valuable as the text was its value was greatly enhanced by the numerous illustrations. Notwithstanding faults, and even some errors, it was a useful work. The second German edition has lately been published and is now appearing in an English translation. The three volumes of the first edition have been condensed into two, and the order of treatment has been somewhat modified. The first volume of this translation is before us. It is a handsome book, well printed on good paper with many fine cuts, mostly made from objects in ethnographic museums, or from portraits of the peoples whose life is described. Nine of the beautiful colored plates of the first edition are reproduced; they